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A SERMON

OCCASIONED BY THE DECEASE

OF THE

REV. JOSEPH PROUD,

FORMERLY

A MINISTER IN THE GENERAL BAPTIST CONNEXION AT NORWICH,

But since that period for many years

A MINISTER IN THE NEW JERUSALEM CHURCH;

INCLUDING A CONCISE

Account of his Life & Labours.

Delivered on SUNDAY, August the 20th, 1826,

IN THE

NEW JERUSALEM TEMPLE, NEWHALL STREET,

BIRMINGHAM.

BY THE REV. EDWARD MADELEY, JUN.

MINISTER OF THE SAID TEMPLE.

PRINTED AT THE REQUEST OF THE CONGREGATION.

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1826.

A SERMON, &c.

My dear Auditors,

By your request I have undertaken this evening the weighty and solemn task, of paying a public tribute of esteem to the venerated memory of our late beloved Pastor. I have for many years enjoyed the honour of his friendship; and I have reasons to hope, that I in some degree shared his affections. I was baptized by him into the faith and life of the Lord's New Church: I have received, from time to time, his kind instructions with regard to the ministerial work: I was inaugurated by him into the sacred office of the ministry: and, have succeeded him in his labours in this town. It must be acknowledged, therefore, that I possess other motives than your request, which excite me to the perform-

ance of the trying duty, which this evening devolves upon me. I deliver this Memorial of our departed Minister and Friend, (though far from being composed with that ability and accuracy which the occasion demands) expressly with the intention of taking a retrospect of his life and labours, and of recalling at the same time, in bright remembrance, those glorious truths, those salutary precepts, which he has so frequently and so powerfully inculcated among us.

As the basis of what I have to advance, permit me to direct your attention to the Gospel of

JOHN, Ch. xii. part of ver. 26.

"*Where I am,*" (saith the incarnate Saviour) "*there shall also my Servant be.*"

THE kind and ever gracious promises of our Lord God and Saviour, operate upon us in the hour of affliction and sorrow as

a reviving cordial. If we make the intended application of them to ourselves, we shall have no reason to doubt their authenticity, but shall be enabled to prove unquestionably the divinity of their origin by their powerful effects. They will nerve us with a steady and becoming fortitude, and will assist us to bear up with magnanimity, amid all the diversified trials and sufferings of humanity. But it must appear evident, that the consolations and encouragements of Divine Revelation, can only be effectively applied by those to whom they of right belong,—namely, by the wise and the good, by the penitent and the sincere.

There is no prevailing sentiment, which, with a happier effect, brings consolation to the human mind, than the consideration, that God is continually present with man. It restrains him from the exercise of his evil propensities: it renders him submissive to the Divine will: it urges him onwards in the path of duty. Our Heavenly

Father is ever intimately present with all his faithful servants. If the good man be surrounded with difficulty and danger; if his virtues are unknown or known but partially: yet is he supported and encouraged by the reflection, that God himself is present with him in the hour of need, and as a witness to all his conduct. If he be forsaken and neglected in the world, his character blackened by calumny, himself pining in poverty, the good man's comfort is still the same: he knows that "God," whom "he sets continually before him," "is no respecter of persons," and that, amidst his glorious operations, the meanest condition is not overlooked; for alike with him, in this respect, are the peasant and the prince, and each may equally share the beatitudes of his presence. Though afflicted with unkindness, though forgotten by his friends, yet the truly righteous man can lift up his voice with Job and say, "Behold, my witness is in heaven, and my record is on high;" and when he

is about to depart this transitory life, and "the flesh and the heart begin to fail," he remembers where it is written, "Fear thou not, for I am with thee;" and his heart responds, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." He is resigned to the will of Providence; and he joyfully lays down his material frame, that he may go to his proper home, where in the presence of God there is "fulness of joy." The omniscience of our Almighty Father, who in the Glorified Person of Jesus Christ is the only God, reconciles us to every varying change, to which we are subject in this fluctuating scene of existence. Assured by the Lord himself, that not a sparrow falleth to the ground without his knowledge, we are bound to believe that the divine appointment had a share in that bereavement we have just experienced, and which, having in some measure divided a kindred feeling,

necessarily, at least for a time, affects us with sadness. Though we do not mourn as those who have no hope, yet over expressions of grief, when the natural affections are wounded, we have not an entire control; nor does the exercise of sensibility form any derogation from the dignity of our nature. Grief and sorrow are not unfrequently permitted, that the native obduracy of the human heart may be softened down, and the mind be rendered more pliable, more susceptible of beneficial impressions. As we intend, this evening, to enter the chamber of the expiring righteous, to catch a glimpse of the serenity and tranquillity which true religion diffuses around the dying bed, let us, at the same time, remember, that our own departure is certain, and may be nigh at hand. Let us, therefore, imitate the same divine example, that was followed by our departed friend; that having lived the life of the righteous, our "latter end," "like his," may be accompanied with joy and peace.

"*Where I am, there shall also my servant be.*"

The word servant literally signifies one who dedicates himself to the service of another; so, in the language of inspiration, it is uniformly employed to denote that individual, wherever he may be found, who serves and obeys his heavenly "Lord and Master," *from* a principle of holy love, and *by* an inflexible adherence to the Divine Commandments;—one whose heart, whose mind, whose life, are continually consecrated to the service of the Lord.

The Christian Minister, faithful to the great trust committed to his care, is pre-eminently, in every state, the devoted servant of the Lord. To him his talents, his powers, his very existence, are dedicated. He serveth him day and night; he is zealously attentive to the true interests of the Church; and earnestly desirous to promote, in every possible way, the welfare of all around him. Seriously impressed with the importance of his office,

with eager and friendly care he strives to awaken all to a just sense of their condition. He excites the careless to vigilance; he rouses the slothful to activity; he comforts the "mourners in Zion;" he brings back the wanderers to the fold; and he rejoices, with "joy unspeakable," in the happiness of all. While he distributes the "bread of eternal life," and "the new wine of the kingdom," with an impartial and unremitting attention, the lamp of truth is held aloft by his hand to enlighten the path that leads to happiness. He is a "burning and a shining light;" and his good works are manifested that his Heavenly Father may be glorified. To the Christian Minister is entrusted the proclamation of the eternal and unerring laws of revealed wisdom; and he is invested with a subordinate authority, to expound and enforce them. How sacred, then, how momentous, is the ministerial office! and "blessed is that servant whom his Lord when he cometh shall find so doing."

But it is not meet, that ministers, however amiable, or however useful, should labour here for ever. Another stage of being, beyond the verge of time, is destined to receive all men. Here their abiding city is not to be found: here they inherit not, they expect not, their promised reward. Theirs is the toilsome and fatiguing labour, which, in this unkind world, is seldom requited, but often undervalued. They have, with other men, to fight against their own perverse propensities within; and, frequently, to struggle with ingratitude and scorn from without. While his heart, alive to every tender sensibility, is perpetually grieved with the wickedness of the world, how frequently does the minister of peace sigh over fruitless exertions; how often, pouring forth the bitterness of his spirit, does he exclaim with the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed!" O, my dear auditors, where it not for the enlivening presence of the all-seeing God,

the promise of the eternal reward, the benevolent feelings of which true religion is the source, and the essential duty of rightly employing the talents committed to our care; who would undertake, who would not shrink from, the arduous task? It is needful, therefore, that the minister, with others, should find rest from his labours; and the Lord, in the plenitude of his mercy, will not leave his faithful servant to languish in despair: he entertaineth towards him a tender and compassionate regard: He saith, "Where I am, there shall also my servant be."

How greatly rejoiced is that servant, when the period draweth nigh, in which he is to give an account of his labours, and render all honour and glory to his Divine Master! Let us follow him to the verge of eternity. Bodily dissolution, even to the good man, is attended with some degree of solicitude: it will be serviceable, therefore, to speak a few words on the consolations he derives, in his parting moments, from

a retrospect of the past, from a contemplation of the present, from the prospect of the future.

In the past, he beholds the magnitude of the dangers he hath escaped, the ruggedness of the path he hath traversed, the firm support he hath received, the precious mercies he hath enjoyed, the great good he hath been instrumental in promoting. His soul is filled with gratitude. "What hath not the Lord my God," saith he, "done for me? With him is 'forgiveness and plenteous redemption,' and 'his tender mercies are over all his works.' I have been but 'the unprofitable servant, having done no more than was my duty to do;' yet he bids me, though unworthy of the least of his favours, to come unto himself. 'Thou tried and afflicted servant, enter thou into the joy of thy Lord. Thou hast been faithful amid the snares of the world; the law of truth was in thy mouth, and iniquity was not found on thy lips: thou hast walked with me in peace and

equity, and hast turned many from iniquity.' Come, therefore, to my immediate presence; for 'where I am, there shall also my servant be.'"

If he consider *what is passing around him*, the good man first enters into his own mind. There, to his unspeakable delight, he finds that confidential trust in his Saviour, which inspires him with a well-grounded hope. His change is approaching; but he has been looking for it with anxious expectation, as a source of relief. His last hour upon earth is near; but he is prepared to meet it. The world is receding with all its fascinating follies. Ah, my dear auditors, but for the activities required of him as the servant of God, the world, to him, had long been a scene of vexation and vanity. He is leaving his relatives and friends; but he leaves them to the care of a provident and indulgent Father, who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The

moment of his deliverance is nigh, from the bondage of corruption, from the sorrows of mortality, from the burden of the flesh. He knows that, "absent from the body, he will be present with the Lord," who hath uttered the condescending words of the text, "Where I am, there shall also my servant be."

But who can presume to define the inexpressible greatness and grandeur of the faithful servant's *future expectations!* While the frail body is left "to say to corruption, Thou art my sister," the soul, which, properly speaking, is the man himself, enters the bright abodes of immortality. He quits his "earthly house," where he has long been a stranger, for a "building of God, a house not made with hands, eternal in the heavens;" there to appear a spiritual being in perfect human form, gifted with every sense and faculty and power suited to spiritual existence. Separated from sin and suffering, he will enter into the fruition of every exalted

hope and every purified desire. In the societies of the just, he will possess a source of inward felicity, which to be known must be experienced. Clothed with the adornments of wisdom, surrounded with the emblems of love and obedience, encircled by the magnificence of the heavens,—But I forbear!—who can describe the happiness of the blessed in the presence of God, "where are pleasures for evermore?" Let this suffice: he who knoweth the secrets of every heart hath declared, that "he that endureth unto the end, the same shall be saved," and, at the termination of his terrestrial existence, shall be rewarded with the crown of eternal life. God himself will say, "Welcome, faithful soul:" "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" "for where I am, there shall also my servant be."

Such are a few of the consolations which are provided to support the servant of God in his last solemn trial; and such were the

consolations from which, doubtless, our aged Pastor derived a source of confidence "which the world could neither give nor take away."

But we now come to that part of our discourse, in which it will be proper to take a short review of his labours, and to speak more particularly respecting him.

The Rev. Joseph Proud was born at Beaconfield in Buckinghamshire, on the 22d March, A.D. 1745. Exhibiting, in his youth, the marks of a superior genius, his talents were directed to the ministry, under the auspices of his father, who was himself, for many years, a minister in the Connexion of the General Baptists. Our departed friend commenced his pulpit exercises in the year 1768, being then twenty-three years of age; and having continued to preach with zeal and ability for the space of seven or eight years, he was admitted by ordination into the regular ministry of the General Baptist Denomination.

His first engagements were at Wisbeach in Cambridgeshire; but he was shortly removed to the city of Norwich, where a commodious chapel was erected purposely for him, by the late Mr. Hunt, then of that city, but latterly of Gissing in the county of Norfolk, and who acted with him as his colleague in the ministry. His labours were eminently successful; nor were they exclusively confined to the city of Norwich; for the adjacent towns and villages shared the benefits of his exertions. He continued an acceptable minister in the General Baptist Connexion till the year 1791, a period of twenty-five years; during which he published twelve small works on religious and moral subjects, which had a considerable circulation. In the year 1789, two gentlemen zealous to promote the rising cause of the New Jerusalem Church, travelled through England, at their own expense, for the express purpose of promulgating the heavenly doctrines of that Church, both by preaching

and the distribution of books. On their arriving at Norwich, Mr. Hunt allowed them, repeatedly, the use of his chapel, and shewed a disposition to lend a favourable ear to the truths they announced; in which he was, at first, vehemently opposed by our late Friend and Pastor. Anxious to suppress what he then considered to be contrary to Scripture Testimony, Mr. Proud undertook to convince the visitors, by public declamation and private argument, that they were the dupes of an artful and visionary enthusiast, and that the opinions they maintained were utterly unworthy the acceptance of mankind. What a contrast, does his conduct at this time present to that which it soon afterwards became! For, how frequently and how solemnly have we heard him declare,—yes, brethren, and the last time we heard him lift his voice in this place he declared,—that, the doctrines of the New Jerusalem Church were the most scriptural, the most rational, the most con-

solatory, the most to be prized, of any that were ever published to the world! How often has he told us, that in being made acquainted with these doctrines, we have experienced the most stupendous and inestimable blessings that could ever fall to the lot of man! while he hath earnestly exhorted us, even with tears, to shew our utmost gratitude to the Great Giver, by letting our "light so shine before men," that they may be convinced of the purity of our doctrines by the purity of our lives, and constrained to glorify the God of heaven. In conclusion, however, several works of the Hon. Emanuel Swedenborg, —that heaven directed messenger of the Lord of Hosts, that "luminous expositor" of the mysteries of the Holy Word,—were left in his possession, and a promise was elicited that he would candidly and seriously peruse them. For some time he formed various undecided opinions respecting their contents. He suffered great mental inquietude from the consideration,

that if the doctrines of the Eternal Truth were providentially offered for his acceptance, an obstinate rejection might with justice be imputed to him as a crime. Being one day more than usually agitated on this subject, he retired to ask the divine assistance and direction in prayer: he immediately afterwards opened the Holy Word, when the passage in Hab. i. 5. accidentally arrested his attention. The words are remarkable: "*Behold ye, among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.*" From that instant he was resolved calmly to reconsider the writings he had despised, in the unbiassed spirit of prayer and perseverance. His old mistaken and gloomy notions on religion soon gave way, and convictions of the grand and glorious truths offered to mankind in the doctrines of the New Church, soon grew and were confirmed. He obtained "The True Christian Religion or Universal

Theology of the New Church," and began to study the doctrines with a glowing and increasing delight. He perceived and acknowledged their heavenly tendencies. For they directed him to the true and proper Object of all Worship: they instructed him "rightly to divide" and understand "the word of truth:" they impressed upon him, at the same time, the absolute necessity of shunning every evil, in heart and conduct, as a sin against God: in short, they prescribed to him a life of love and wisdom, of charity and faith, as leading to a life of never-ending blessedness in eternity: and while he found them harmonize together, he saw them supported both by rational and revealed evidence.

Having thus discovered the "pearl of great price," in the knowledge of the Only Wise God our Saviour, and become enriched with the treasures of true wisdom, he joyfully and fearlessly proclaimed the glad tidings to all around him, under the pleasing anticipation that *all* would be equally

gratified and benefited with himself. But alas! the abettors of error, satisfied with the aberrations of their own prostrate reason, raised around him a host of opposition. Alarmed at the great change in the sentiments of an eminent Minister, they assailed him from all quarters. Like his Saviour, he suffered persecution for the sake of the truth. Yet was he unbending; because they desired him to exchange the stability of wisdom for the wanderings of ignorance, and to relinquish the life-giving fountains of heaven for the broken cisterns of human tradition. Hence he was inflexible; and he was therefore driven from communion with the General Baptists, to seek among strangers even the means of subsistence. His fortitude on this trying occasion did not forsake him. He forgave their uncharitableness, aware "that they knew not what manner of spirit they were of." And though many were his enemies, who carried their rancour far beyond what a difference of opinion would warrant, yet

was his heart gladdened by some, who rejoiced in the light he attempted to diffuse around him; while the antichristian sentiments exercised towards him, and from those too from whom "he might have expected better things," doubtless contributed to wean him entirely from the erroneous principles which dictated such conduct, and to confirm his good opinion of the New Doctrines he had espoused.

Providentially, at this period a temple was erected in this town, being the first place of worship ever raised in this kingdom, for the dissemination of our sentiments; and our late friend and brother was earnestly requested to take charge of the congregation; to which he acceded. He had previously, in the short space of three months, composed the volume of Hymns bearing his name, the first edition of which was printed in 1790. On making application in London, he was re-ordained a minister of the New Jerusalem Church, on the 3rd of May, 1791. The

late Rev. Mr. Leicester, previously an esteemed clergyman of the Church of England, who had been appointed to preach the opening Sermons in Birmingham, becoming suddenly indisposed, the duty devolved upon Mr. Proud, who preached two discourses from 2 Samuel, vii. 29; in which he took occasion to announce the general doctrines to be advocated in that place. These sermons are before the public; and a contemporary observes respecting them, "that they were masterly compositions, were delivered with the utmost propriety, and were satisfactorily received by an overflowing audience." The temple was regularly crowded to excess; and great indeed were the expectations which were then formed of the future prosperity of the Society; expectations, alas! not then to be realized. Unforeseen misfortunes awaited them, occasioned, it is but too certain, by an imprudent zeal on the part of several principal supporters of the cause. The congregation was dispersed,

the society overwhelmed in calamity and surrounded with difficulty, and the temple alienated, within the short space of two years. Our friend, with great regret, left Birmingham, to act as the colleague of the late Rev. Mr. Cowherd, in the large and handsome church then just completed in Peter-street, Manchester. The Society in Birmingham, however, collected their scattered remains, and with great exertions, in which they were warmly and materially assisted by the present proprietor, the place in which we are now assembled was erected, and Mr. Proud, after an absence of only seven months, again consented to become their minister.

Here he continued until the year 1797; when, on solicitation, he left Birmingham again, to take charge of a Society in London, and to proclaim the doctrines of the New Jerusalem in the commodious chapel in Cross Street, Hatton Garden. That Society removed, in 1799, to a larger chapel in York Street, St. James's; where they

continued till the expiration of their lease in the year 1813, when they were compelled to relinquish it for a small place in Lisle Street; which, however, they only engaged as a temporary convenience. As a proof that our friend's ministry was acceptable,—for he was "a workman that needed not to be ashamed,"—I have been informed by those who witnessed the fact, that for the period of seventeen years,—the time he remained in the metropolis,—he always had large and respectable congregations; those in the evening, amounting to not less than from 700 to 1000 people; except, when at Lisle Street, where the place would not contain so great a number.

In the mean time, the Society in Birmingham underwent a severe trial by the removal of their minister. The vacancy was however filled up, during many years, by the active services of the Rev. W. Faraday, now deceased. But in the year 1814, our late venerable friend, whose heart, as he expressed it, was with the Birmingham

Society, a third time yielded to their urgent wishes again to come and live among them; and he overjoyed them by his return. Here he took up his final residence; and here he has finished his course. Ever alive to the welfare of the church with which he was connected, he, in the year 1815, voluntarily offered his services to the General Conference assembled in Manchester as missionary minister, the perpetuity of such an office being then under consideration. His services were accepted, and he visited the greater part of the New Church Societies in England, at the advanced age of 71 years. He commenced the arduous undertaking in 1816, and continued in it two years; which was as long as his health would permit. The Societies he visited testified their affection and respect for him in every possible way; and ample evidence might be adduced, if necessary, as to the great usefulness of his exertions. He has resided in Birmingham, in all eighteen

years, and has shared the regard of Christians of all denominations; this is evinced by the circumstance of his having at the solicitations of the ministers and congregations, several times preached in other places of public worship in this town besides his own.

For the long period of thirty-five years he has been a useful minister of the New Jerusalem Church; and it was his consolation in his last days to remark, that, through the divine blessing, he had never cast reproach on his profession, nor disgraced his office by any immoral conduct. He was accustomed, both in the early and latter periods of his ministry, to extemporaneous preaching; but entering upon the ministry of a church, whose doctrines were so different from those which he had before professed, and the language proper for the accurate expression of which must of necessity be less familiar to him than that which he had practised so long; he feared to trust him-

self to this mode of speaking, and he consequently delivered written compositions for a number of years: and this was, no doubt, a providential circumstance; as those discourses have been, and are to this day, widely circulated among those rising Societies which have no permanent ministers. During his ministry he has preached not less than 7000 discourses, 3000 of which have been written. He has published at different times, and on various occasions, about ninety sermons and lectures, either separately or in volumes, all in harmony with the doctrines of the New Church. His much admired volume of Hymns passed through five editions; besides which, he has printed thirteen other works, large and small, together with many fugitive pieces and occasional papers in periodical publications. He has left behind him in manuscript, as he himself informed me, a short time ago, as much prose and poetry (including his sermons) as would compose near three hundred

volumes of an ordinary size, exclusively on moral and religious subjects; and besides this, he maintained an extensive correspondence with his friends.

Amid such multiplied and important avocations did the life of our deceased brother pass away. Though he cannot be ranked among authors of the first literary attainments, yet his abilities, as a writer, were respectable: as a public speaker, he was truly eloquent; if the applicability of that term is to be estimated from the extraordinary effect his delivery frequently produced. He was constantly heard with the most profound attention, and always with delight. Of the innumerable frailties incident to human weakness, but very few were discernible amid all the estimable qualities of our Pastor; and it is but justice to remark, that these principally arose out of a reserved manner, which can only be ascribed to his natural temperament, distinct from perversity of character. Who among mankind

is wholly free from imperfections? Trials and tribulations are permitted in the divine economy, to assist in the purification of the mind, by a gradual and almost imperceptible operation: they continually remind us of our polluted and depraved condition by nature. The good man cannot escape the tribulations attendant on this state of probation: and of these our worthy friend had his share; while it must be acknowledged, by those who shared his intimacy, that he bore them with a resignation of superhuman origin. He has had trials of a continued and distressing nature in his family. Out of thirteen children, principally by a former marriage, two only were permitted to remain; and if they were present in this assembly, I should not shrink from the duty of reminding them, that they had both been to him a cause of long and anxious solicitude. He experienced trials among those he numbered as his friends; trials in the societies where he has laboured; trials from bodily afflictions;

for, owing to a constitutional disorder, which for many years attacked him with frequency and violence, "wearisome nights were appointed unto him." But we have every reason to believe that, ere this, he is proclaimed as the faithful minister come out of great tribulation, purified and prepared for a triumphant entrance into angelic felicity.

Never, O never, shall I forget the earnestness, with which, a few weeks previous to his removal, he exhorted me to be faithful to the great trust committed to my care. He took my hands and placed them between his own, weak and trembling as they were; and while the tears glistened in his aged eye, he said, "Ah, my young friend, your toils are just commencing; mine are about to close: be faithful: dignify your office by your conduct: and may the divine blessing sanctify your labours, and render them abundantly useful." I felt his benediction; I had a presentiment it would be the last he would

bestow: I was unable to reply. He appeared absorbed in meditation; and I *silently* added, "Gracious God, hear his prayer, and when thou takest him to thyself, as thine upright servant, let, 'his mantle' be my inheritance, and let a 'double portion of his spirit be upon me.'"

The serenity and confidence with which he contemplated his latter end were truly remarkable: they shew the steady reliance with which he depended upon the truths of the New Jerusalem Church, and the great degree of his preparation for the heavenly inheritance. He has been instrumentally employed in "turning many to righteousness;" and he is gone, where he "will shine as the stars for ever." His private virtues endeared him to his relatives and friends as a man and a Christian; and if any thing gave him painful sensations in his latest moments, it was the reflection, that he was about to leave a long-afflicted and beloved wife, who would, by his bereavement, be subjected to the severest trials.

His departure was rather sudden, occasioned by a severe attack of the complaint before alluded to. On the Sabbath morning previous to his bodily decease, he was more than usually lively, and, had his strength permitted, felt more than usually desirous of meeting us again in solemn worship; for many months had passed since he had been capable of staying with us through a Sabbath morning's service. In the evening of the same day he was taken ill: and on the Thursday morning following, the 3rd of August, 1826, he resigned his spirit into the hands of his maker, at the advanced age of eighty-two years.

The last sermon he preached on an ordinary occasion was on the 9th of January, 1825: it was an impressive one from Psalm xl. 2, 3: "*He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it,*

and fear, and shall trust in the Lord;" from which subject he promised us another discourse; and though he was never permitted to perform that engagement, yet has he left us a practical sermon in the remembrance of his life, which was assuredly most fully exemplified in the language of that text. We may still call to mind his venerable countenance and hoary head, the decent solemnity of his voice and manner, and the unaffected fervour of his piety, while engaged along with us in our devotional exercises. Methinks I still hear our beloved Pastor, proclaiming to us the great truths of the everlasting Gospel, exhorting us to put implicit confidence in the promises of our God and Saviour, warning us against the propensities of the natural mind, encouraging us amid the multiplied temptations of our condition, prescribing to us purity of heart and an undeviating rectitude of conduct.

But he is gone. He has left his mouldering clay behind him to be con-

signed to its kindred dust; and the soul, the real man, is no longer confined to an earthly and perishable tabernacle. "He has fought the good fight, he has finished his course, he has kept the faith: henceforth there belongs to him a crown of righteousness with which the Lord, the righteous Judge hath rewarded him," and which he bestows on all his obedient children. He is gone to be a bright inhabitant of the spiritual world: yet the recollections of his memory remain; and while we lament our separation, let us rejoice that he was spared to us so long, and that the Lord hath taken his servant to himself.

Let us remember his admonitory precepts, his kind instructions, and prepare ourselves for a resigned departure from the world. The place which knoweth us now will very shortly know us no more for ever; but if we are found blameless and righteous, we shall soon meet our beloved friend again, and be gathered with the spirits of the just made perfect before the throne of

God. O what truths are these! How our hearts burn within us while we meditate upon them, and while we consider that "those who have been fellow-labourers and mutual comforters" in this scene of sorrow and of suffering, may be united together through an eternity of joy!

Prepare us all, O God! gracious and long suffering, and abundant in goodness and truth, for our last trial. Amen.

FINIS.

J. S. Hodson, Printer,
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WORKS

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